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Three Unpublished Inscriptions Concerning the Devabhājus of Patan

Aishvarya Dhar Sharma

In this paper I publish three hitherto unpublished inscriptions of the Malla period which provide us with some information about the Devabhāju Brahmins of Patan.

The Devabhājus bear the Sanskrit appellation *Rājopādhyāya*, which means the preceptor of the king. Being preceptors of the Malla kings of the Kathmandu Valley, they are known by this appellation. Even now the Devabhājus officiate in the social and religious ceremonies of the Śaivite Newars.

The population of the Devabhājus is too small in comparision with that of their *yajamānas*. The Devabhājus have scarcely 100 families in the three cities of the Kathmandu Valley.

No. 1.

There is the temple of Pūrṇacandī in the south of Ga Bahal. Outside the temple is a big tank locally known as *Puñcalī Pukhu* (the tank of Pūrṇacandī). In front of the tank is a ruinous old *pāṭī* where the slab of stone is set on the wall facing east. The text is in Sanskrit and Newari and the script employed is Newari. At the top of the slab before the text begins a *sivalinga* with a hooded serpent is carved. In the upper part of the *liṅga* Candra and Surya are carved and in the right and left sides of that Bhṛngin and Nandin are inscribed respectively. The size of the slab is 44.5 × 32 in centimetre. The date is N. S. 836.

In the first verse Śaṅkara and Bhavānī are evoked. The second verse describes Vamśīdhara Śarmā, the son of Harihara Śarmā. He is described as the reciter of the Vedas, *agnihotrin* and scholar of *kāvyaśāstra*. The last verse tells us that Vamśīdhara consecrated the image of Śaṅkara and Bhavānī on Thursday, 14th day of the bright half of Māgha, in N. S. 836.

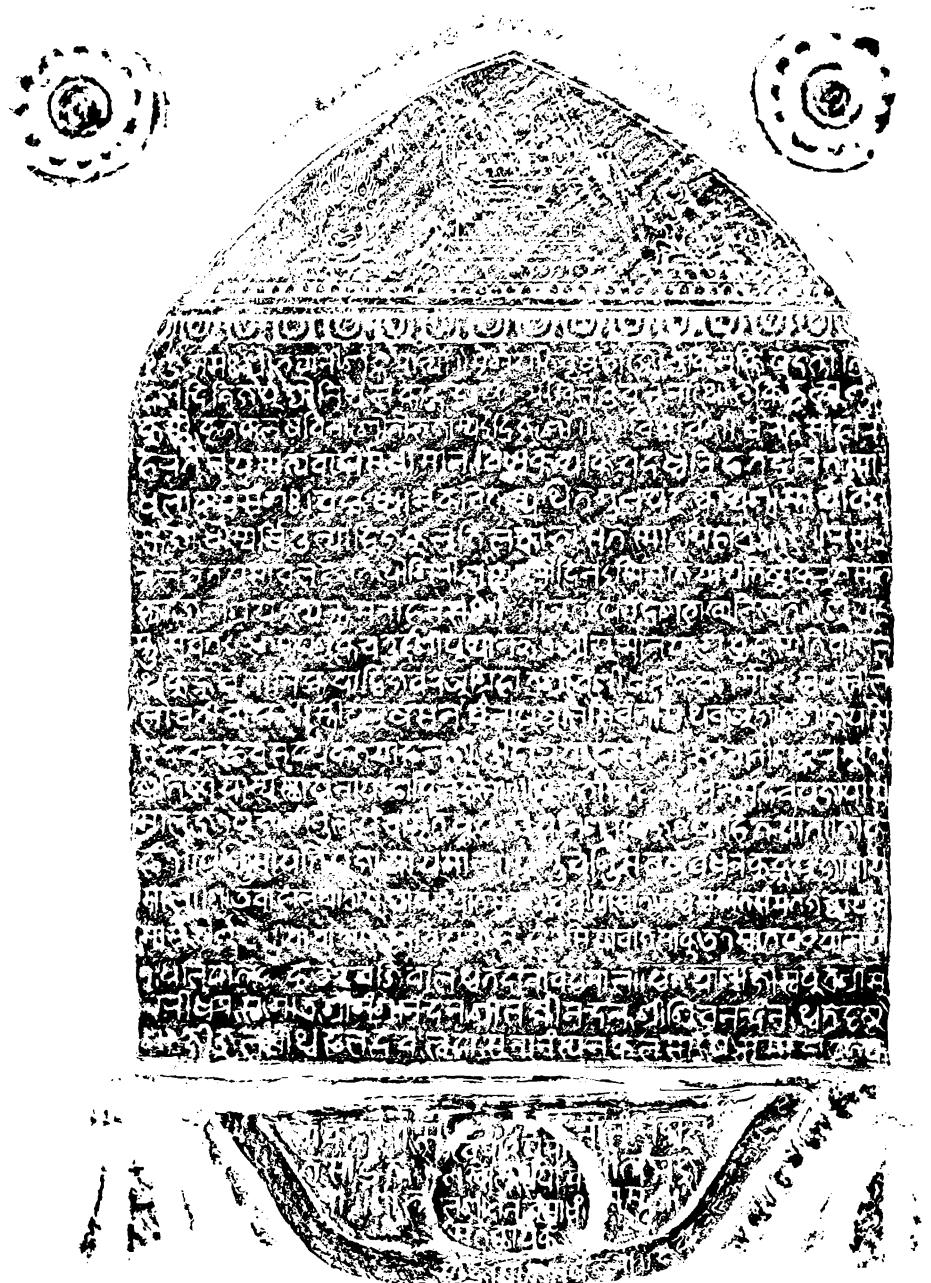
१. १ ॐ नमः श्री भवानीशङ्कराभ्यां ॥ मृगपतिवृषभाङ्गौ भुक्तिमुक्तिप्रदत्तौ त्रि-
२. दशदितिजपूज्यो निष्कलंकाङ्गदोषौ । अखिलभुवननाथौ भक्तिहृत्पूर्ण-
३. कुम्भौ । कृतकलुषविनाशौ तौ भजाम्यद्विजेशौ ॥ ॥ विप्रो वंशीधरोऽसौ हरि-
४. हरतनयस्सत्यवादी सुधीमान् । विष्णुक्तव्यक्तिवेदध्वनिहतदुरितस्सा-
५. धुलोकप्रसंगः । ब्रह्मध्यानेकचित् । प्रथितगुणपटुष्काव्यशास्त्रार्थविज्ञ-
६. स्तेजो धौम्यर्षितुल्यो द्विजकुलतिलको भासते स्मारिन्होत्रः ॥ ॥ रसा ५-
७. नलेभे तपसा बलक्षे । तिथौ गिरीशस्य गुरौ दिनेऽस्मिन् । तयोष्प्रतिष्ठां कुरुते स्म भ-
८. वत्या जनाश्रयेऽत्यन्तमनोहरे सः ॥ ॥ अतः परं देशमाखा लिख्यते ॥ ॥ श्रेयोऽ
९. स्तु संवत् ८ ३६ माघशुक्लचतुर्दशी पुष्यानक्षत्रे । आयुष्मानयोगे । बृहस्पतिवासरे
१०. अथ कुन्हु वंतानिहया द्विजवर अग्निहोत्र श्रीवंशोधल देवशर्मण् । स्वपत्नी ली-
११. लावती आहाणी स्त्रीपुरुषसन् । वंतापुषुलिसि वंतास थव अजाजु श्रीजर्यसि-
१२. हृदेवन हङ्गवस दयकं तथा फले जीण्णोद्धार याङ्गाओ श्री ३ भवानीशङ्करमूर्ति
१३. प्रतिष्ठा यास्यं स्थापना याडा दिन जुलो ॥ ॥ पुनर्भाखा वर्षबन्धनस देवपूजा याय-
१४. माल । जु १ पूजाभंडिल । पंचामृत । धूप । दीप । निशराव जु १ प्रोहितयात ॥ जाके
१५. फं १ ॥ पूर्णिमा पर्ति पूजा यायमाल ॥ पूर्णचण्डिस वर्षबन्धन कुन्हु पूजा याय-
१६. माल ॥ गाडबाहालयात्रास ज्यावलयातस । पूर्णचण्डीया । यात्रास अथ स्व यातसं मत ५ च्छोयके-
१७. माल पूर्णचण्डीया । यात्रास दान बियमाल । फं २ सियाबजि । रा कुड १ म्वात प्र २ पालु प्र
१८. १ । धलिपात ४ । कुड २ बजिदाले अते दान बियमाल ॥ अतेया साक्षी स्वपुत्र श्रीमु-
१९. ररीधर । स्वगोत्र श्रीगंगानन्दन । श्रीलक्ष्मीनन्दन । श्रीशिवनन्दन । अते दृष्ट-
२०. साक्षी जुलो ॥ अथ फले । देव । ल्वहो । सुनान स्यनकलसा पञ्चमहापातक
२१. लाक जुलो । सुनानं निदान या-
२२. तसा उत्तरोत्तर जु-
२३. लो ॥ शुभमस्तु ॥

बु रो २ पुराण खोल अथया बलशाणन
बुसाधं मत च्छोयके । स्यह्लोयात नपं
जुरो ॥ सेवक रत्नराज स्त्रीपुरुष ॥

Translation of the Newari Portion

Let it be auspicious.

On Thursday, Āyuṣmān Yoga, Puṣya Nakṣatra, the fourteenth day of the bright half of the month of Māgha in the year 836. ŚrīVamśīdhara Devaśarmā, an *agnihotrin* Brahmin living in the locality called Vamlānimha, along with his wife Līlāvatī Brāhmaṇī, repaired the *Phale* on the eastern side of the tank called Vamlāpukhuli built by his late grandfather ŚrīJayasimhadeva and also consecrated an idol of ŚrīBhavānī-Śaṅkara.



Inscr. No. 1

Again in the local language :

On the anniversary day one has to observe the worship of the deity with one set of *pūjā* offerings with *pañcāmrta*, incense and lights and has to give in charity one set of *niśarāva* (a plate of beaten rice with confection in the form of bread) and $1\frac{1}{2}$ *pāthī* measure of rice to the priest. The deity has to be worshiped every full moon day. On the anniversary day, the goddess Pūrṇacanḍī has to be worshipped and on other three occasions, i. e. on the day of [chariot] festival [of Matsyendranātha] in Gāḍabāhāla, on the day of [chariot] festival [of Matsyendranātha] in Jyāvala and also on the day of the festival of Pūrṇacanḍī, one has to burn lights. On the day of the festival of Pūrṇacanḍī, the following materials are to be given in charity, viz. two *pāthī* measure of popped rice called *Siyābaji*, one *kuda* full of meat, two *pra* measure of soyabean, one *pra* measure of ginger, four potfuls of curd and two *kuda* of beaten rice both mixed.

Witnesses for this are the following— His own son Muralīdhara, Śrī Gaṅgānandana, ŚrīLakṣmīnandana, ŚrīŚivanandana all of his own gotra.

In case somebody does harm to the *phale*, the image of the deity and the stone paved he will incur the five kinds of heinous sins. On the other hand if anybody will take care of these he will have prosperity.

Let it be auspicious.

With the income of the two ropanis of land called Purāṇa Khola one should burn lights on the anniversary day, and also should do the necessary repair work. Ratnarāja and his wife are to be the care-takers.

No. 2.

The slab of stone is now lying on the ground floor of a private house in a quadrangle of Mahādeva Nani, Vala Tole, Ga Bahal. The text is in Sanskrit and Newari and the script employed is Newari. At the top of the slab before the text begins *Venudhara Kṛṣṇa* is carved in *Tribhaṅga* posture. The size of the slab is 48 X 33 in centimetre. The date is N. S. 866.

In the first verse Kṛṣṇa is evoked. The second verse describes Harivamśa Śarmā¹ belonging to Garga Gotra. He is described as a great poet and scholar of *vyākaranā*, *kośa*, *sāhitya*, *purāṇa* and other sāstras. The third verse is devoted to the description of Rājaguru Parśurāma Śarmā who was the son of Harivamśa

¹ A Newari-Sanskrit wordbook in verse by Harivamśa Sarmā is being edited by Thakurlal Manandhar and will soon be published by the Nepal Research Centre.

Sarmā. He was proficient in dance. In the fourth verse Parśurāma's son Cakrapāṇi Śarmā is described. He was scholar of *nāṭyaśāstra* and devotee of Viṣṇu. The fifth verse describes Cakrapāṇi's wife Lakṣmī and their daughter Kuleśvarā. The last two verses tell us that Cakrapāṇi consecrated the image of Kṛṣṇa and a *jaladronī* (water spout) with the golden tap, on Wednesday, 5th day of the bright half of Jyeṣṭha, in N. S. 866 when *ayutāhuti* (The offering of ten thousand homa) was performed and distribution of cloth and money was made.

१. अँ श्रीकृष्णाय नमः ॥ सत्त्राणदुष्टगणनाशतनूप्रसूतं 、 यो-
२. गीसमाहितसमाधिपथानुगम्यं । गोपीमुखांबुजलस-
३. द्रममाणभृंगं 、 कृष्णं नमामि महिमाकलितं त्रिलोकं ॥
४. गर्गान्वयेभूद्वर्चवंशशम्रा दयाहृं शोलः किल साधु -
५. रासीत् । महाकविव्याकरणादिकोष 、 साहित्यशास्त्रादि-
६. पुराणविज्ञः ॥ तस्यात्मजोभूद्विजपर्शुरामः ख्यातः पृ-
७. थिव्यामिव नृत्यनाथः । विचक्षणो राजगुरुगुणाढचः स्व-
८. धर्ममाणगर्गानुगतस्वभावः ॥ श्रीचक्रपाणिस्तनयोथ
९. तस्य 、 बधूव नानानटशास्त्रविज्ञः । स्वकर्मधर्मवृत्तपुण्ड-
१०. युक्तो 、 भक्त्याच्चित्तो विष्णुपदारविन्दे ॥ तस्य पुण्यबती प-
११. ल्लो 、 धर्मसंकारी पतिव्रता । नाम्ना लक्ष्मी समाख्याता 、 त-
१२. त्युत्री सा कुलेश्वरा ॥ संवत्सरे स्कन्दरसेभयाते 、 ज्ये-
१३. ष्टे सिते नागितिघौ बुधेस्मिन् । हुत्वायुतैराहुतिसद्वि-
१४. धानः जनाश्रयेत्यन्तमनोभिरामे ॥ सुवर्णचूडे जलधे-
१५. नुयुक्ते 、 बसेन वस्त्राण्यथि दक्षिणामिः । कृष्णस्य भूते
१६. जगदाभरस्य 、 ह्राकारि तेन प्रतिमा प्रतिष्ठा ॥ ॥
१७. अतः परं नेपालभाषा ॥ सं ददृ ज्येष्ठमासे शुक्ल-
१८. यक्षे पञ्चम्यां तिथौ पुण्यनक्षत्रे वृद्धियोगे बुद्ध-
१९. वासरे 、 एतस्मिन्दिने ओरानिहातोरया
२०. पशुरामपुत्र श्रीचक्रपाणिशर्मणसन गा-
२१. दबाहारतोरस सतर धर्मशारा दय-
२२. कं अहोरात्र यज्ञ यास्यं श्री ३ कृष्ण-
२३. मूर्ति दयकं प्रतिष्ठा याङा दिन शुभ ।

Translation of the Newari Portion

On Wednesday, Vṛddhi Yoga, Puṣya Nakṣatra, the fifth day of the bright half of the month of Jyeṣṭha in the year 866, Cakrapāṇi Śarmā, the son of Parśurāma living in the locality called Omrānimha Tora consecrated an idol of Kṛṣṇa and a *dharmaśālā* at Gādabāhāra Tora by performing a *yajña*, for a day and a night.
Let it be auspicious.

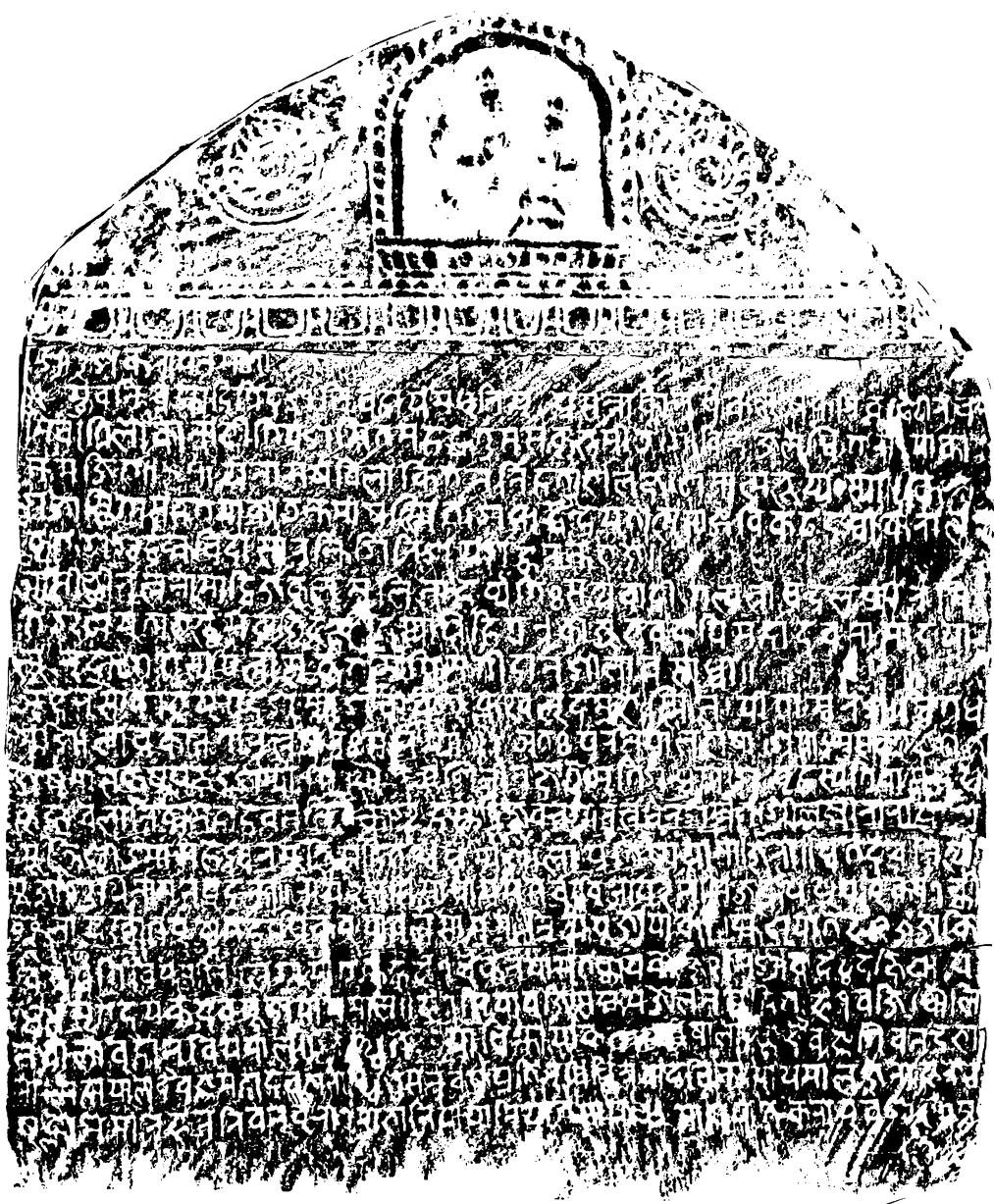


No. 3.

There is a tank locally known as Taḥ Pukhu (big tank) which is to the east of Jawala Khel and to the west of Lagan Khel. To the south of the tank there is a ruinous old *Pāṭī* where the slab of stone facing east is set on the wall. The text is in Sanskrit and Newari and the script employed is Newari. At the top of the slab an image of Umā-Maheśvara is embossed. The size of the slab is 40.5 X 31.5 in centimetre. The date is N. S. 876.

In the first and second verses Viṣṇu and Śiva are evoked respectively. The third and fourth verses tell us that Ratnadhara Śarmā together with his wife Candra-laksmī, his daughter's son Mahādeva and Mahādeva's wife Rudrāṇī consecrated the image of Viṣṇu and a *dharmaśālā* on the 10th day of the dark half of Jyeṣṭha when the moon was in conjunction with the asterism Aśvinī in N. S. 876.

१. श्री ॐ शंकराय नमः ॥
२. स्तुवन्ति ब्रह्मादित्रिदशनिवहा यं मधुरिपुं प्रसन्नाकारं वं कलुषकरिकण्ठीरव-
३. मिव । त्रिलोकानां भीतिप्रशमितमहद्वृत्तप्रकृत्यभीडे गोविन्दं जलधितनयाका-
४. न्तमजिते ॥ ॥ येनामर्षविलोकितेन निहतो भालेक्षणेनात्मधूर्यस्या केन
५. गजा स्थिता सह तथा क्रीडन्तमीषत्स्मतं । गङ्गार्द्धेन्द्रयुतोत्तमाङ्गविकटं दब्खीकरात्-
६. कृतं शश्वद् ब्रह्मविदो स्मरन्ति गिरिशं यं शङ्करन्तं भजे ॥
७. आसीच्छीरत्ननामा द्विजकुलमलिनाहृष्टंतिः सत्यवादी । तत्पत्नी चन्द्रलक्ष्मी नमि-
८. तगुणयुता भर्तुंसेवातिदक्षा । तस्या दौहित्र एको ह्यभवदपि महादेवनामा दया-
९. लू । रुद्राणी तस्य पत्नी सुकृतमतिमती दानशीला च साध्वी ॥
१०. अब्दे रसाशेभयुते दशम्यां शुचावशुक्ले खलु दत्तभेऽस्मिन् । पीताम्बरेणान्वितध-
११. मर्मशालां चकार तां रत्नधरः सुरम्यां ॥ अतः परं नेपालभाषा । श्रेयोऽस्तु संवन् ८७६
१२. ज्येष्ठमासे कृष्णपक्षे दशम्यां तिथौ अशिनीनक्षत्रे अतिगन्धयोगे बृहस्पतिवासरे अव
१३. कुन्ह वलानिह्यमहादेवननिवन्तागृहस्थद्विजवरश्रीरत्नधरशर्मणा श्रीलक्ष्मीनारायण-
१४. मूर्ति श्रीउमामहेश्वरमूर्तिसहित अवधर्मशाला प्रतिष्ठा याना जुरो ॥ अवते देवनितय-
१५. पूजागुथि नामन बु दुन्ता ॥ रोप २ मसिसा बायमतेव बु रोप २ नसिजळ्ह थथुप बु कर्ष १ चक्षी
१६. इलायख्वात बु अवते डापिक ब्रुया वलसानन नित्यपूजा याक ब्राह्मणयात फं २५ जाकि
१७. वर्षप्रति वियमाल ॥ लग्नयात कुन्ह फं १ चेकनया मत च्छोयके जु २ निश्राव दं ४ दक्षिणा प-
१८. ज्ञामृत दयकं देवपूजा यायमाल ॥ फं १ सियाबजि सहय जोलनसहित फं १ बजि धौलि-
१९. न वालाव दान वियमाल ॥ अवतेया चिन्ता याक गोष्ठी वालाच्छेदवज्ञ शिवनन्द भा-
२०. रो महापालदेवज्ञ महादेव भारो अवतेसन वर्षप्रति अविच्छिन्न याडः चिन्ता यायमाल जुरो करे प्व-
२१. बु ह्लोने मार फरे रिवने बु रो १ रोभानि पापानि यातसा पञ्चमहापातक रायुव शुभमस्तु



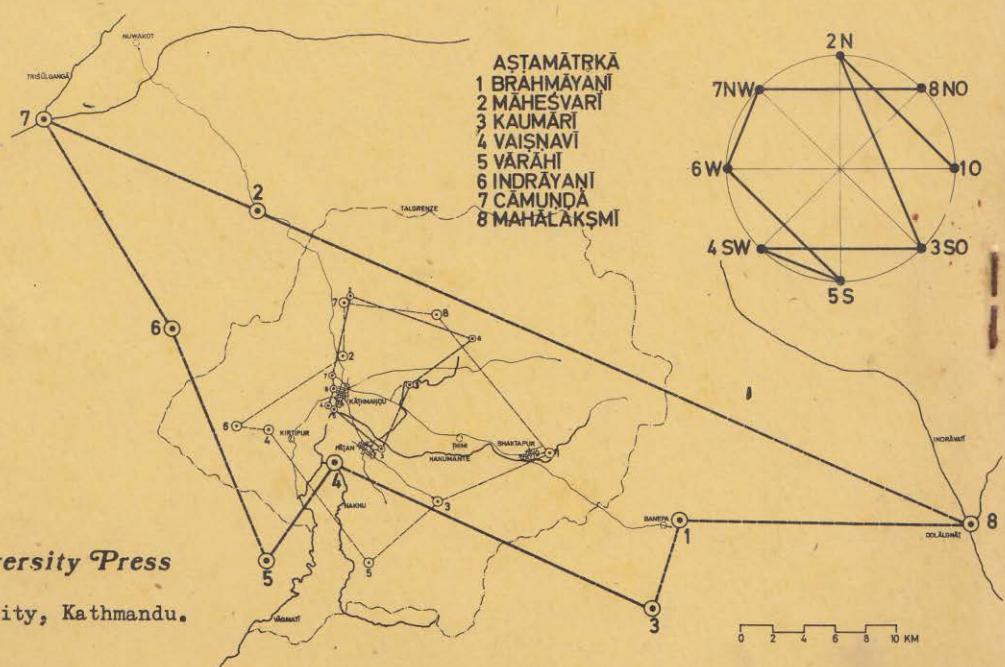
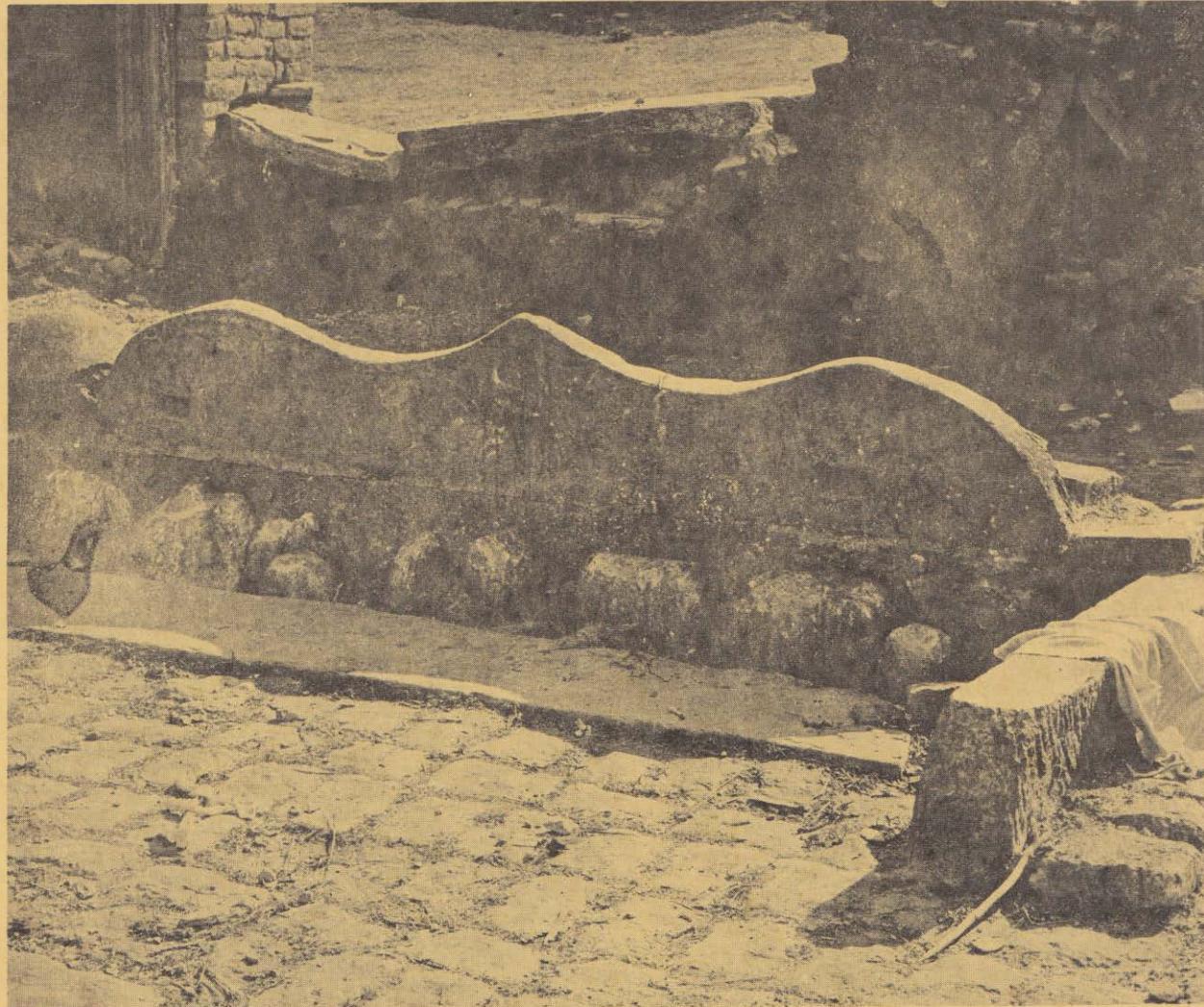
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Translation of the Newari Portion

Let it be auspicious.

on Thursday, Atiganda yoga, Aśvinī Nakṣatra, the fourteenth day of the dark half month of Jyeṣṭha, in the year 876. Brahmin ŚrīRatnadharā Ṣarmā living in Vantagr̥ha, Mahādevanani, Valānihma, consecrated this *dharmaśālā* together with the images of ŚrīLakṣmī-Nārāyaṇa and ŚrīUmā-Maheśvara. He donated land as *guṭhī* for the daily worship of the deities. The daily worship of these deities should be carried on by the *guṭhī* and for the purpose a land measuring two *ropanis* has been donated. With the annual income from these lands viz. two *ropanis* of *masisā vāya mateva*, two *ropanis* of *Nasijalha thathupa* and one *karṣa* of *Ilāyakhavāta*, totalling five *ropanis*, the *guṭhī* should carry on the daily worship of the deities by giving 25 *pāthīs* of rice annually to the Brahmin who officiates in the daily worship. The *guṭhī* should also spend in lighting the lamps with one *pāthī* of oil on the day of festival of [Chariot] Matsyendranātha in Lagna two sets of *Niśrāva*, cash amounting to four *dammas* as *dakṣinā* and worship the deities together with *Pañcāmrta*. The *guṭhī* should also distribute in charity one *pāthī* of beaten rice together with roasted and puffed rice (*siyābajī*) mixed with curd. The members of this *guṭhī* who have to look into this business are:— Daivajña Śivānanda Bhāro of Khālacchēri, Daivajña Mahādeva Bhāro of Mahāpāla. They should look after this work all through the year uninterruptedly. They should also repair the *phale* and also the tank and should not covet the land lying behind the *phale* measuring one *ropani* donated for the purpose. If they do they will incur the five kinds of heinous sins.

Let it be auspicious.



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